

praise is due and criticizes the illustrious princess when criticism is called for. The volume is impregnated with many bits of information and commentary on Anna's history.

Following an introductory chapter on the state of Byzantium in the critical and important years between the death of Basil II (1025) and the ascension to the throne of Alexios Comnenos (1081), the author deals with Anna the Princess, her education, her political ambitions, and her relations with her father. She also offers an appraisal of Anna's father, Alexios Comnenos the Emperor and the strategist. The final chapter is an appraisal of Anna Comnena as an historian.

The book is not for the specialist. Nevertheless because of Dr. Dalven's insightful commentary on many statements of Anna's history even the specialist will appreciate much of this work. Of course, as in many other books, a reviewer may take exception with some of the author's positions. For example it seems to me that the author errs in attributing the origins of the *Pronoia System* to Alexios Comnenos (p. 110). While several leading historians believe that the Pronoia System was introduced in the eleventh century under Constantine IX, there is evidence that the system might have been introduced as early as the second half of the tenth century.

Sometimes Professor Dalven accepts unreservedly Anna's hyperbolic praises for her father (cf. p. 143), but as a whole the author is objective and fair. Twayne Publishers did very well to include in their survey of the World's Literature Series this successful volume. Dr. Dalven proves that Anna Comnena was great both as a woman and as an intellectual. It is a book that proves that some women were liberated long before the Lib movement began.

The prologue is provided by the eminent Byzantine scholar Dr. Peter Charanis of Rutgers University.

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PANAGIOTES N. TREMPELAS, "Ὑπόμνημα εἰς τὸ Ἀσμα Ἀσμάτων.
[Commentary to the Song of Songs]. Athens "Soter" Brotherhood of
Theologians, 1971. Pp. xiii, 122.

The *Commentary to the Song of Songs* of Professor Pan. N. Tremplas is an interesting work of love, faith and labor. The author, one of the greatest living Greek Orthodox theologians, has had to his credit many and important scholarly works, especially in the field of editing and interpreting the books of Old and New Testaments. His interpretations are generally traditional and conservative. They are characterized by a deep and sincere belief in the theological meaning of the sacred books, in their moral importance for guidance and everyday application in our life, and in their beneficial impact on man and society. He strongly expresses his opinions and often appears militant and didactic. But he is also characterized by great erudition and true

wisdom, by complete knowledge of the sources and total grasping of the problems involved

The present book is a scholarly and lucid examination of the **Song of Songs**. In his Introduction (pp. 1-14) Prof. Tremperas examines the name of the book, the unity of the Song and its philological character as a lyric poem and as a dramatic work. The main body of the book (pp. 15-96) contains the Greek text of the **Song of Songs**, a very free paraphrase and its interpretation mainly according to the Fathers of the Church. At the end, in a long Appendix (pp. 97-122), Prof. Tremperas presents the **Song of Songs** as a play in three acts with a literal rendition in Modern Greek. In this part also the famous analysis of F. Godet is given.

The **Song of Songs**, Professor Tremperas maintains, narrates the events of the mystic marriage of our Lord Jesus Christ to the Church. Soulamitis, the protagonist in the **Song**, a beautiful and chaste, lovely and faithful virgin, is an admirable type for the Church. Christ and Church, their mutual love, their ineffable union--this is the true meaning and immediate notion of this superb poem. And this is what the universal Christian tradition has always declared as the main meaning of the **Song** before any other acceptation. However, besides this, which is his basic belief concerning the **Song**, the author also presents several secondary interpretations, and now and then some of the diverging ones.

All in all this book is a worthwhile attempt at a serious interpretation of that poem. We may add, however, that the **Song of Songs** has been translated into Modern Greek by several scholars and poets, (for instance, by K. Frilingos, A. Pernaris, K. Chrysanthis, Arch. Leontios Hadjicostis, George Seferis, and others) who saw it primarily as poetry rather than as a theological treatise. But poetry is not Prof. Tremperas' first purpose. His main concern is the presentation and discussion of the theological problems raised in the famous Biblical poem, its religious interpretation and moral meaning, and its general application in human life and faith. And this task he has competently fulfilled.

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E. P. PANAGOPOULOS, **Νέα Σμύρνη. Μία Ελληνική Οδύσσεια του 18ου αιώνα.** Translated into Modern Greek by Korallia Krokodeilos. Athens· Editions "Kalvos", 1972. Pp 314. Dr. 80.

E. P. Panagopoulos, professor of American History at California State University, Saint Jose, is the writer of many historical treatises. This book, **New Smyrna. A Greek Odyssey of the 18th Century**, written first in English and published by Florida University in 1966, has now been beautifully translated into Modern Greek by Korallia Krokodeilos. It deals with the first establishment of Greek colonists in great numbers in America, specifically in Eastern Florida in 1768. The subtitle, "a Greek Odyssey of the 18th century", denotes not only the sea "odyssey" of Greeks (as well as of



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